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756 women resort for the cure of every ailment, physical or moral.

756 Is a child ailing, it is carried by its anxious mother
755 to the most eminent Sheikh within reach, who cures it by imposition, not of hands, but of feet, by breathing on it with his holy breath, or by hanging some sacred
[77] charm around its little neck. The first-named remedy may sound startling, but is actually applied, as I can vouch from personal observation.¹ The baby is laid on its back, and the Sheikh, laying his hands on the shoulders of two of his disciples who stand on either side, places his feet and rests his entire weight for a few seconds on the child's body. The Dervishes also
757 expound dreams, read the future, and furnish every other species of occult information of which their clients may stand in need.

776 Some Christian saints belonging to the Armenian calendar are also highly revered by the Kûrdish tribesmen. Of these perhaps Surp Serkis, or St. Sergius, is the one whose aid is most frequently sought. Kûrdish warriors, when about to enter on a campaign, resort
[77] to his tomb, and seek to enlist his favour and protection by there sacrificing a ram and lighting wax
775 tapers.

776 The strange and widespread Oriental myth of Khidr-Elias, in his double character of sea and land deity, is also current among the Kûrds, with whom he is Khidr on land and Elias on the sea, and by whom he is invoked as a kind of guardian angel.

¹ I witnessed this strange practice at Salamis, after a service in the midst of the Mevlevî, or "Semaing" Dervishes, as they are commonly called by Europeans.

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impatient with normal routine and anxious of prestige, attach themselves to the chieftains as groom or bodyguards. It follows, in addition, that among the commoners there are a number of men whose attainments have brought them little as far as wealth and social standing are concerned. With such dissatisfied persons are others, the usual aberrant members of any community whose eccentricities have been adjudged harmless to others. Such as these are absorbed into the darwish movement, because, on the one hand, it offers social status of an extraordinary sort and, on the other, a channelled expression for personal peculiarities which might otherwise prove dangerous. It would be unwise to typify a darwish of the lower classes without first having dealt with the individual in question, for he might prove to be a hard-working craftsman in one case and a person mentally deficient in another. To become a darwish is almost identical to joining an American fraternity or lodge. One is initiated into its "secrets" by the elder members, and becomes a party to its exclusiveness. Like the lodge member, the darwish believes himself to be set apart from the mass of men by virtue of the superior knowledge with which he has been invested. The secret of almost all darwish orders is the same, although differently phrased, a personal relationship to God which bypasses the usual conventions of the faith. This relationship, when translated into the combination of song and dance, can produce that form

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of hypnosis conventionally described as religious ecstasy. 792
 a Nestorian guide said that one day he had encountered 791 ●
 Hajji Mustafa and twenty or thirty of his fellows marching [158]
 along a lonely road, beating tambourines and singing, in
 a state of complete frenzy. "I am a good friend of Hajji
 Mustafa," the Nestorian said, "and have known him for
 years, but he did not seem to see me." Hajji Mustafa
 was present at this conversation, and confirmed his de-
 tachment with as little pride.

The garwishes can be organized into regular groups, 792
 for example, there are some villages in which the entire
 adult male population belong to an order, or can operate
 alone. One individual pointed out as a garwish visited
 Rowanduz from time to time dressed in a ragged brown
 cassock bound at the waist with a piece of rope and ob-
 tained money from amused patrons in the tea-shops by
 swallowing large pebbles. The sums thus realized he spent
 on food and drink. This person was generally considered
 demented, and was occasionally locked up by the police [128]
 for his outbursts. The chief exhibition of their power 792
 by most garwishes, however, is snake-charming. 789
 The detection and handling of poisonous reptiles is considered
 the best evidence of a garwish's supernatural abilities
 and is subject to loud display. It is commonplace in
 Rowanduz to see some garwish, back from a snake-hunt,
 wandering among the guests in a tea-shop with a squirming
 specimen clutched in each hand. These snake-charmers
 often seem to be in a trance-like state, their eyes [158]

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is common with them. This great feeling of religious affinity dispenses any sense of loneliness and isolation. Five times a day it is the duty of a woman to wash herself and arrange her dress, and to concentrate on something other than her numerous labours, a right and a duty to withdraw into herself, and to demand this respect by all in the vicinity. It balances up a person's self-worth to know that five times a day one can demand a quiet state's space and 3-4 minutes, during which no disturbance is allowed, not even from the youngest child, that in this space a person's spiritual side is isolated from its surroundings, yet at one with millions of others pursuing God, a unity that transcends race and location.

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The duty to give alms is the pillar of Islam most closely paralleled in our own society, until social welfare took over that form of private charity.

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The fast, like the five daily prayers, is a method of being included in a great spiritual and religious fellowship. By subjecting oneself to the month of Ramadan to the same physical deprivation and suffering as the other adherents to Islam a feeling of solidarity, of affinity, is engendered.

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For those fortunate to be able to make it, the pilgrimage is a form of foreign travel that has no counterpart elsewhere. One must become entering a great religious association, ordering with others the rhythm of the journey and with them assuming a state of anxiety or liberation. The way to Mecca constitutes a series of ecstatic experiences which women and men who have taken part in them never want to talk about. These experiences are their mark on the soul and are later unconsciously manifested by the clothing rules referred to. In the five daily prayer periods, in the thirty days of the fast, and on the days of pilgrimage, women enter the great congregation of the ummah as an equal feeling with men. These events are such a break in the daily life that they must be considered a spiritual luxury, quite incompatible with the crowded life pattern of our industrialized community. The demands made by Islam on the time of the individual cannot be reconciled with our Western rhythm of life. In return, these demands give to daily life a spiritual content extremely difficult to replace by anything else whatever. When once a hard-working housewife like the young woman I saw in Tunis, whose daily work covered husband, child, house, millinery profession and the milking of goats twice daily in the mountains, felt that she had the right to take the time to say her daily prayers before preparing dough for bread making or before loading the heavy gossamer of water on her back, it must give her a feeling of human worth in the middle of her inhuman labours. She possessed the right and the duty to collect herself five times daily, to be silent and to consider spiritual matters, and nothing in the world could deprive her of this. It is not surprising that the Islamic Arabid women conducted themselves with calm and dignity. So long as certain inviolable areas of time and thought exist for them, the daily drudgery will never be able to engulf them entirely.

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Furthermore, during reconstruction the women in the educated and uneducated villages in Saharawi (those whom I derived information) used home-made rectangular sanitary towels made out of several layers of cotton material with tapes at the four corners. The tapes were tied together two by two so that the towel was suspended from the woman's hips. The waist was not used as a support in any